A U M

As the bee collects honey and departs without injuring the flower, so let the sage dwell on earth. —DHAMMAPADA.

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And whosoever, either now or after I am dead, shall be a lamp unto himself, and a refuge unto himself, betaking himself to no external refuge, but holding fast to the truth as his lamp and to the truth as his refuge, looking not to anyone besides himself as a refuge, even he among my disciples shall reach the very topmost height. But he must be anxious to learn. —*Maha-Parinibbana-Sutta.*

THESE words of Buddha might equally have been uttered by the single-hearted and ever-faithful W.Q.J. Perhaps they *were* uttered at low breath to some to whom he had disclosed himself—even as the real H.P.B. disclosed herself to some while she was "the greatest of the exiles".

What are the "marks of the Buddha," in whomsoever appearing? Modesty, mildness, respect for spiritual instructors, firmness, freedom from pride—and an active and effective concentration on the work in hand, together with a grasp of it: these are some of the "marks." Another is the recognition of and loyalty to a Line —of Teachers and Teaching. Study the life and character of W.Q.J. in the light of Buddha. Then turn the same light upon the theosophic records of his detractors. His record shines clear.

H.P.B. encouraged no blind servility to persons; she urged self-study. Following her example, it was W.Q.J. who said: "As far as your private conclusions are concerned, use your discrimination always. Do not adopt any conclusions merely because they are uttered by one in whom you have confidence, but adopt them when they coincide with your intuition. To be even unconsciously deluded by the influence of another is to have a counterfeit faith." Neither of them sought followers. It was to the Teaching that They directed the energies of students—that each "anxious to learn" might in time become "a lamp unto himself."

AFTERMATH

III

> If the "false prophets" of Theosophy are to be left untouched, the *true* prophets will be very soon—as they have already been—confused with the false . . . and if the false prophets, . . . or even the weak-minded dupes, are left alone, then the Society threatens to become very soon a fanatical body split into three hundred sects—like Protestantism—each hating the other, and all bent in destroying the truth by monstrous exaggerations and idiotic schemes and shams.
>
> —H. P. B.: *Lucifer*, March, 1889.

WHEN the article, "On Pseudo-Theosophy," from which the above text is taken, was written by H. P. B., the "false prophets" had already subverted the Parent theosophical society. To offset the internal cause of this visible evil effect on the Movement, H. P. B. had, six months earlier, established the "Esoteric Section," and the opposing currents in the Movement were thereby brought boiling to the surface. Not only what is said or done, but the circumstances which call forth words and deeds have to be weighed with them. In the same circumstances, or frame-work of Karma, no two men act the same, *because* they do not weigh them in the same scales of motive, of reason, of knowledge, of discrimination.

When H. P. B. wrote "On Pseudo-Theosophy," Mabel Collins had just entered into alliance with Michael Angelo Lane, Professor Coues and others soon to become open enemies; had been dismissed by H. P. B. from the co-editorship of *Lucifer;* and had left the society. Mrs. Annie Besant had just become a "convert" and had taken Mabel Collins' vacant place on *Lucifer;* Colonel Olcott had just been "pacified," so that his defection from H. P. B. and all that she represented in the Movement was thereby post-poned for another seven years; Mr. Sinnett, who had been a "sulking Achilles" for three years, was holding strictly private *séances* with his own select coterie, and already corresponding with C. W. Leadbeater, then in Ceylon, with the object of bringing that prophet-to-be to London as his own particular "psychic." Thus there had been as complete a house-cleaning as Karma permitted.

There was nothing new or unique in all this. One has but to study early Christian, early Buddhist, or any other "book of beginnings," to find the counterparts of what has gone on, of what is and is to be the Karma of the Movement in our own cycle.

Corrections, objections, criticisms, questions and comments are invited from all readers on any facts or conclusions stated in this series.—EDITORS, THEOSOPHY.

Observed in the light of correspondence and analogy, any cycle, long or short, repeats the "seven ages" of every cycle. At any given stage, therefore, what is visibly in evidence can be traced either in retrospect or in prospect to its beginning and end. Where is the "beginning" and the "end" of every cycle of visible effects? Where else but on the plane of *causes*—the hearts and minds of the reincarnating Egos?

The mid-point passed, the descending half of any cycle presents the objective counterpart of what in the first half was subjective—and vice versa. Otherwise, neither history nor prophecy were possible as spiritual, but only as psychic, *clairvoyance*. Possessed of neither, the "weak-minded dupes" cannot themselves tell the true from the false prophet, and so are the natural prey of the medium, the "sensitive," the "strong-minded" fanatic.

The year 1925 was the antipodes of 1875, as the year 1939 will be the antipodes of 1889. Another focus of cyclic "opposition," seen by a few, unknown to the many, marked the year 1925 as the establishment of the Parent T. S. marked 1875. Within the Movement thus established, the purgation of 1889 is on the descending arc. Meantime, he who runs may now read what, in 1889, was foreseen only by H. P. B. and Judge; what was then only an unheeded prophecy is now an accomplished fact: the once single Theosophical society *has* "split into three hundred sects"; each *does* "hate the others"; all *are* "bent in destroying the truth by monstrous exaggerations and idiotic schemes and shams."

Some brief remarks by Mr. Judge in 1886 apply as well to the existing situation and outlook, for his remarks were statements of the law of cycles and how to read it. He wrote:

> "The desire of the pious shall be accomplished. . . . prophecy . . . is based upon cyclic changes. . . . No matter about dates; they are not to be given; but facts may be."

Facts are the same for all; there is no partisanship in events. The partisanship is in those who misrepresent them. Who among Theosophists are willing to face the facts? And in so facing them, *on which side of the facts are they?*

Up to 1872 Mrs. Besant had been on the Christian side; from then until 1889 she was on the Atheist side; in 1889 she took her stand on the side represented by H. P. B.: in 1895 she succumbed to psychism; in 1925 she personified pseudo-Occultism as in 1889 H. P. B. personified the genuine. Meantime the facts were at all times unchanged, one and the same "unbroken series." The changes were all in Mrs. Besant. Thus in barely over half a century she

had "boxed the compass" in her voyage through human life; for her disclosures in 1925 were but a jumble of Patristic and later Christian "revelations." In the end she succumbed as the fanatic succumbs—"to that strongest of all psychic anaesthetics, ignorance and self-sufficiency," despite the natural nobility of her character.

It is not possible to draw the curtain over her mis-directed energies for the simple reason that from 1896 to her death she stood before the world, head of the largest of the theosophical societies, as the Successor of H. P. B. Her weakness was the weakness of human nature which every Theosophist, great or small in the world's eye, has to face, fight, conquer, or to which he must succumb, for it is "a battle without quarter on either side."

It is possible for any Theosophist to learn as much from the career of Mrs. Besant as from that of H. P. B., if both are studied in the same light—the light of the Theosophy to which both alike professed single-hearted devotion. And this is now the more possible, because as persons both are mere memories, no longer living human centers of controversy.

The career of H. P. B. shows no variableness or shadow of turning from her first appearance in the theosophical arena until her death. On the other hand, the theosophical career of Mrs. Besant shows as unmistakably nothing but variableness and turning from 1889 to her death in 1933. If the teachings and example provided by H. P. B. lead the student toward the Masters of Wisdom, then Mrs. Besant's course could only lead away from Them. There is no more possibility of reconciling the two courses than of reconciling the idea of a personal God with that of Karma, or of reconciling the notion of personality with that of individuality. Both H. P. B. and Mrs. Besant traveled the same Path, but they traveled it in exactly opposite directions. As every Theosophist, every man, has to travel the same Path, his choice can only concern itself with its polar directions. He is indeed a "weak-minded dupe" who imagines either that he can avoid choice, or that he can travel in both directions. This longing to effect a compromise between what are fundamentally opposites and thus to have "peace at any price" is the great weakness of human nature. It underlies all human notions of "brotherhood" and "fraternity." Theosophists could learn much by studying the subject of "syncretism" as manifested during the early centuries of Christianity, its periodic recurrences among the well-meaning but "weak-minded" followers of the Christian sects and sectarians. The same syncretism influences great numbers of well-intentioned but misguided minds among the theo-

sophical sects of to-day.

November, 1925, was the fiftieth anniversary of the founding of the Parent theosophical society. After the parting of the ways in 1895, Colonel Olcott and Mrs. Besant continued to claim that their society was *the* Theosophical Society because it continued to have the same "President-Founder." Mrs. Besant continued to claim that she was the Successor of H. P. B. and that the "Esoteric School" she had established and headed was *the* E. S. T. founded by H. P. B. Colonel Olcott died in 1907, and thereafter Mrs. Besant remained the undisputed head both of the esoteric and the exoteric line of "succession" thus claimed and accepted. The "anniversary number" of Mrs. Besant's *Theosophist* for November, 1925, shows in what direction and to what culmination that "succession" had led her, her satellites, and those who had trusted her and her assumed "occultism." The number is given over entirely, not to Theosophy, the Theosophical Movement, the great Objects of the Masters of Wisdom—but to a complete report of the proceedings of the "Star" Congress in Holland. That "Congress," in furtherance of the "Liberal Catholic Church" and the "Krishnamurti cult," was held at Ommen, Holland, on the anniversary of H. P. B.'s birth, August 11, 1925. Verbatim reprints are given of the speeches made before a vast assembly drawn from the "four quarters of the known world." Mrs. Besant made the opening and closing addresses. The various addresses fill 166 large pages of *The Theosophist.* They should be read in their entirety by every Theosophist who has the courage to compare the Theosophy of H. P. B. with the pseudo-theosophy of Mrs. Besant. Only brief extracts can here be given. In her opening address Mrs. Besant said:

> "The whole gist of my message to you, gathered under the oriflamme of the Star, implies that you recognise . . . that in the superhuman kingdoms there are great grades or orders of the superhuman beings. At the head of them all stands that mighty Being, the Nameless One, H. P. B. calls Him, for none can understand either His Name or comprehend His Being. We know that He came with His three Pupils from another world, the planet Venus, . . . that They are the Lords of the Fire, who, since the middle of the Third Root Race have lived in Their chosen dwelling, the White Island of Shamballa, with its city of temples. There They still remain, are still accessible to those whom They summon to Their presence; and this was recognised by . . . that later messenger of the White Lodge, H. P. B. She spoke of

the assembly that was held there every seven years, attended by the great Angels of the nations as well as the superhuman Rshis, where the plan of the coming seven years was given to Them by the Head of the Hierarchy. . . . Then you have, apart from Him who is called the King of the World— . . . immediately below Him, the three Pupils . . . and the Lord Buddha, of the same rank as They, . . . And then there come three Mighty Ones; the Lord Vaivasvata Manu . . . with all His company . . . And then the mighty Teacher of Angels and of men, whom the Buddhists call the Bodhisattva, whom the Hindus call by a name from which the term World Teacher is taken, . . . Jagat Guru. . . . The third of these wondrous Beings is the Lord the Maha Chohan. The Lord Vaivasvati Manu is the Representative and Ruler of the First Ray, under the Highest; the Bodhisattva, Krishna-Christ as He is sometimes called—Krishna in India, Christ in Christendom; and then the Lord the Maha Chohan, who has under His guidance and control the Five Great Forces . . .

"I want you to have that picture in your minds. Then below Them come the Chohans of the Seven Rays, each taking orders from the One above Them, passing on those orders to those below Them. You will notice these grow more numerous as we come down the great ladders of the superhuman kingdoms. . . .

"I take it for granted that most of you are acquainted, as I have just briefly sketched for you, with these great facts of the occult life in the literature of the T. S., for gradually, step by step, more and more has been told of them. . . .

"Keep then, I pray you, that rough outline in your minds, . . . And now I have to give you, by command of the King, . . . His message, and some of the messages of the Lord Maitreya and His great Brothers. . . . what I am saying, as to matter of announcement, is definitely at the command of the King whom I serve. . . .

"His taking possession of His chosen vehicle . . . will be soon. Then He will choose, as before, His twelve apostles and their chief, the Lord Himself. He has already chosen them, but I have only the command to mention seven who have reached the stage of Arhatship, . . . "

Christian as well as Oriental religions have, in their various stages of degeneracy, yielded the record of countless men and women who have fallen victim to religious mania. Within the past century India has had its Ramakrishna, Africa has witnessed

"el Mahdi," Asia Minor its "Bahai" frenzy, England has produced her Thomas Lake Harris, Russia her Rasputin, and America had furnished an abundant crop—William Miller of "second Advent" fame; the Noyes "Oneida Community"; Joseph Smith and his "Book of Mormon"; Mary Baker G. Eddy with her "Science and Health and (skeleton) Key to the Scriptures"—a whole host of "revealers" during the wave of Spiritualism. Each centennial cycle within the "messianic" cycle supplies its own crop of these spiritual tares. All religious and theological history reeks with the records of megalomaniac individuals who are "inspired" by the Most High. At the present time the so-called "Oxford Group Movement" is spreading with great rapidity, its prime inducement being "direct personal communication with God" in all the affairs of life, as one might commune with his most intimate friend. The facts of these vagaries, these "varieties of religious experience," are known to every informed man, but neither the psychology of religion nor of science explains or can account for these aberrations.

It was this well-known and ever-present danger confronting all who would "rush in where angels fear to tread" that moved H. P. Blavatsky to warn with all her energy against the like foolhardiness on the part of Theosophists infected with "itch for occult preferment." Her admonitions were disregarded in many cases, of which Mrs. Besant is the most notable because the most ruinous example. In true Occultism alone is to be found the rationale of the countless forms of religious dementia, because in true Occultism alone is to be found the law of mental and moral sanity.

Arhatship, in Occultism, is the perfection of triple evolution in the individual Ego. Who are the "seven who have reached Arhatship," according to Mrs. Besant's Ommen "revelation," and whom she has the "command to mention"?

> "The first two, my brother Charles Leadbeater and myself, . . . C. Jinarajadasa, . . . George Arundale, . . . Oscar Kollerstrom, . . . Rukmini Arundale, . . .
>
> "I left one out and must leave out another. Naturally, our Krishnaji was one, but he is to be the vehicle of the Lord. And the other is one who is very dear to all of us, as to the whole Brotherhood: Bishop James Wedgwood. He had borne his crucifixion before the seal of Arhatship was set upon him by his King. . . .
>
> "Those are the first seven of the twelve whom He has chosen, with Himself as the thirteenth. 'Ye call me Master and Lord, and ye do well, for so I am.' . . .
>
> "Now the wonder may come into your mind: H. P. B.

> was the only one who was really announced as the Messenger of the Master. Since then the world has grown a good deal, and it is possible that while the few may be repelled, many thousands will be attracted to the Christ. . . . Whatever the effect, since He has said it, it is done."

Is all this the zenith or the nadir of Theosophy and Occultism? Is this *Arhatship* or the insanity of egotism? Is this the culmination of the Theosophical Movement, or its total obscuration?

Mrs. Besant went on to affirm that, "besides the School of which I am the Outer Head," the "Lord" had especially wanted three lines of activity in preparation for "His coming"—the "Liberal Catholic Church"; "Co-Masonry"; and the "World University."

Following Mrs. Besant, the "arhats" present—Kollerstrom, Arundale, Wedgwood, "Shrimati" Rukmini Arundale—made their mirific appearances and blessed the assembled auditors with their respective ancillary revelations. "Arhat" George Arundale, in the fulness of his inspiration, made an additional revelation which he desired to be remembered. As memory, even among the *illuminati,* is not always to be relied upon any more than revelation, and as "arhat" Arundale is now the President of the Adyar society, it seems no more than just to repeat his revelation:

> "I think if I was asked to point out one or two, or three or four, or half a dozen young people who in the future will be among the statesmen, the greatest statesmen of the world, I should certainly number our Nitya among them, perchance among the first of them. And I want you to remember what I am saying to-day, because I venture to think it is in the nature of a prophecy: I think, that as the years pass, not only shall we see our Krishnaji leading the life to which he is so supremely dedicated, but we shall also see at his right hand his great brother recognised throughout the world as one of its greatest statesman-leaders."

Alas, for the treatment accorded by Karma to the Ommen prophets. "Nitya," the brother of "Krishnaji," repudiated the prophecy by dying three months after. And "Krishnaji," despite the "command" of "the Lord," the "arhatship" and prophecies of Mrs. Besant, Leadbeater, *et al.,* later on repudiated successively the "Liberal Catholic Church," the role of "Messiah" assigned him, the "Order of the Star," "Co-Masonry," the "theosophical society" the "theosophy," the "King of the World," and the other "decorations" bestowed upon him by all this prophetic largess.

But all this was, on August 11, 1925, securely hidden in the actual future which the false prophets were so glibly foretelling.

In her closing address Mrs. Besant admonished her awed disciples thus:

> "Therefore go out into the world and act as though you knew the Christ, as if He walked among you; act as though you were sure that He sent His messenger to proclaim the Coming, . . . Act as though it were true . . . "

Perhaps in these remarks may be found the clue to Mrs. Besant's own bewildered and tortuous path. It is the world-old method of "Quietism," of religious "asceticism," of self-hypnotisation. "Affirmation" and "denial," in one guise or another, is the "passive Yoga" of religious psychism.

At all events, the Ommen prophecies were breathed in by her followers with intoxicated faith, and so the stage was set for a second "Adyar manifestation" at the "Jubilee Convention" of the theosophical society at Adyar, to be held at the end of December, 1925, in celebration of the fiftieth anniversary of the foundation of the Parent organization.

In preparation for that event, "arhats" Besant and Jinarajadasa, signing as President and Vice-President of the Adyar T. S., published in the December, 1925, *Theosophist,* a Statement to "the Members of the General Council", advocating the establishment of a "World Religion" of which they proposed to make the T. S. "an integral part". The Statement recites:

> "The time has arrived, in consequence of the approaching Coming of the World Teacher, when a special effort to prepare His way should be made. . . .
>
> A splendid opportunity is offered to the Theosophical Society to take its place as the corner-stone of the religions of the future, as a Master once predicted. We, the President and Vice-President of the Theosophical Society, earnestly beg you, the members of its General Council, not to reject it, but to take your rightful place in this movement towards the Unity of Religions."

The "only official" in this "world religion" was to be a "Recorder". The "Right Rev. G. S. Arundale, M.A., LL.B., (Cantab.), D.L. (Nat. Univ. India) S. Michael's Foundation, Huizen", was the "arhat" chosen for that office.

The report of the "Jubilee Convention" is to be found in the *Theosophist* for February, 1926. In "On the Watch-tower" Mrs. Besant comments:

> "It will be very long, I think, before we shall see such another Convention in Adyar as that of our Golden Jubilee of 1925. . . . At the end of its first half century, it [the

> T. S.] had so faithfully fulfilled its task that it was possible for its True Founders . . . to stand, with its President [herself], before the Ruler of our world and receive the work for the next half-century, comprised in three institutions, destined to become world-wide: The World Religion, the World University, the World Government [by the restoration of the Mysteries, . . .]."

Readers of *The Theosophical Movement* will observe that in all this Mrs. Besant was repeating the course taken by Madam Tingley in 1896 with her "Crusade" and her "School for the Revival of the Lost Mysteries of Antiquity". Mrs. Besant's "Coming Christ" was, in like manner, her own repetition of a "revelation" made two years earlier than her first announcement of "Krishnaji", by "Blue Star" to *her* faithful followers in "The Temple of the People" at Halcyon, California. Mrs. Besant's Ommen "revelations" regarding "the King of the World" and all the accompanying litter of "Angels and super-human Kingdoms", are her adaptations of countless precedents in every religion. Just as Mrs. Besant converted the writings of H.P.B. into their antithesis, so did she and Leadbeater "lift" from antecedent "seers" their rococo "new dispensation". Apparently, so far as their literature discloses, not a solitary leader of the Adyar society ever took the trouble to "check up" anything whatever uttered by these false prophets.

Leadbeater came from Australia to the Adyar Jubilee accompanied by a contingent of fifty devotees; an immense company of delegates and faithful members gathered; Krishnaji and others of the "arhats" were worshipfully present. "Arhat" Arundale read to the assemblage a "Message of the Master". This "message" was published in the January, 1926, *Theosophist*. It should be compared with any of the original authentic Messages from the Masters of H.P.B. The opening sentence of the "message" read by "arhat" Arundale should have told anyone who was its real author—Leadbeater. It bears his familiar hall-mark, "your great President", and continues in his tell-tale style throughout. The "Statement" drawn up by Mrs. Besant and Jinarajadasa of "The Basis Truths of Religion" was duly passed by the obedient General Council.

All the proceedings of the "Jubilee Convention" were conducted in the manner of a religious "revival". One of the contributors to the February *Theosophist*, John Cordes, General Secretary for Austria, gives this report:

> "Verily a fair background to the Glad Tidings of the founding of a World Religion and its Mysteries, later to be supported by a World University to be! The World

Religion links already now officially four great Movements: the Theosophical Society, the Order of the Star in the East, the Bharata Samaja and the Liberal Catholic Church . . .

"The Convention witnessed the opening of, and daily worship in a Hindu Temple, a Buddhist Shrine, and beautiful daily celebrations of Mass and Benediction of the Liberal Catholic Church within a temporary shed on the Compound, which is furthermore to be presently enriched by a Star Headquarters Building, a Synagogue, a Mosque and a Zoroastrian Shrine, foundation-stones for which were laid some with due Masonic rites, during these busy weeks.

"Besides all these activities the Co-Masonic Temple saw specially busy evenings, as evidently the Mysteries are soon to be given to a world, prepared and athirst for them once again. To get up in time for Puja at 6:30 a.m. in the Hindu Temple, conducted by Krishnaji as the officiating priest, or for the Morning Prayers conducted at the Headquarters Hall at 7 a.m. uttered by Hindu, Parsi, Jain, Hebrew, Buddhist, Christian, Muslim and Sikh, and closed with our Great President's Benediction, and thence to the Holy Eucharist at 7:45 a.m. (possibly performed by Bishop Leadbeater in person), gives the whole day an imprint of world-vastness for which even a divinely inspired psalmist's lyre would be inadequate."

Over against all this medley of religious mummeries may fittingly be placed a statement by H. P. Blavatsky in *Isis Unveiled,* I, 307:

> *"The god of every exoteric religion, including Christianity, notwithstanding its pretensions to mystery, is an idol, a fiction, and cannot be anything else."*

The *chef d'ouvre* of the entire proceedings, however, was the "Adyar manifestation" occasioned by "Krishnaji's" announcement of his great "mission". We reproduce from Mrs. Besant's own account as contained in the February, 1926, *Theosophist*:

> "Last summer, in Holland, I mentioned to a large audience (in a Camp held by members of an Order to which only those are admitted who believe in the Coming of the World Teacher) that J. Krishnamurti was the chosen vehicle. . . . Modern psychology recognises . . . cases of the influence of one mind over another through higher cases of inspiration—such as those of prophets—to complete temporary changes of 'personality.' I believe, with many of the early Christians, that the World Teacher, named by them the Christ, assumed, at the stage of the Gospel story called the Baptism, the body of a disciple, Jesus, to carry on His earthly

work at that time. A similar event is to take place among us. . . .

Mr. Krishnamurti was lecturing, on December 28, to a very large audience under the Banyan Tree. He was concluding his lecture, speaking of the World Teacher, with the words: 'He comes to lead us all to that perfection where there is eternal happiness: He comes to lead us and He comes to those who have not understood, who have suffered, who are unhappy, who are unenlightened. He comes to those who want, who desire, who long, and—

"There was a slight start, and a Voice of penetrating sweetness rang out through his lips:

> " 'I come to those who want sympathy, who want happiness, who are longing to be released, who are longing to find happiness in all things. I come to reform, and not to tear down: not to destroy, but to build.'

. . . .

"That the World-Teacher spoke through the then speaker I believe. Since 1909 . . . I have known that he was chosen as the vehicle, and I expect an ever-increasing tenancy of the selected body by Him for whom it has been prepared."

To this "consummation", then, had come the "Successorship" of Annie Besant. To this thaumaturgic utterance of her "World Teacher" had come the Theosophy of H.P.B. and her Masters, as interpreted by Mrs. Besant; with these "monstrous exaggerations and idiotic schemes and shams" had been dressed the teachings of the *Secret Doctrine* on Cosmogenesis and Anthropogenesis, under the sooth-saying of Mr. Leadbeater and Oracle Annie Besant.

The quotation with which this chapter is headed shows something of H.P.B.'s prevision of Karma. Did she have any prescience as to Annie Besant's then future elliptical Theosophical orbit? Well, writing in *Lucifer* for August, 1889, five months after "On Pseudo-Theosophy" was published, and only six months after Mrs. Besant had been "converted" from Atheism to Theosophy, H.P.B. took occasion to contrast Mrs. Besant's past with her potential future:

> "Suffice it to say, that at the very summit of her atheism Mrs. Besant has always been a Theosophist *in action* and *in heart*. . . . But it is quite correct to say . . . she is now beginning to know of the doctrine. But this doctrine, let us hope, will never lead her to make again "her communion at a Christian altar," in other words to renounce the whole and the absolute for the part and the finite."

VICARIOUS EDUCATION

"NATURE, unaided, fails." Nature's work is carried on by intelligent beings. All that has been given to the world on this subject by the Masters indicates that each being who attempts to work with Nature in any of her departments must be properly trained and qualified for the tasks he undertakes. Our imperfect, human laws recognize this, although our rules have many exceptions as to privileges and favors, while Nature's law has none. Before one may practice the trade or profession for which he has been trained he must be examined as to his knowledge. He must demonstrate his knowledge theoretically and experimentally before being licensed, supposedly for the protection of the public he is to serve. The examination will reveal any defects or omissions in the education of the applicants—according to the standards of the examiners.

The Theosophist should also qualify for the work he undertakes. He may assist others while he himself is in the primary grades, continuing to assist others as his own education progresses. Actually, it is thus that his education does progress. Every grade attained calls for the attainment of other grades beyond, since "the chain is complete from lowest to highest being." Beings of all grades are helped by beings of all other grades. Education, like evolution, is ever progressive. But our desire to bring about the realization of Universal Brotherhood may cause hasty selection of educational methods, especially if we forget "The Lord helps those who help themselves." Knowledge is power. Power is obtainable through knowledge only. If we attempt to gain it except by self-induced and self-devised effort, our ends are defeated or the temporary power so gained is soon lost.

As to vicarious education, human sympathy may cause the possessor of certain truths to wish to place them in the hands of a younger friend who needs them. This is vicarious education from the would-be teacher's side—the placing of seventh-grade text books in the hands of a third-grade pupil, with "Answers in the back of the book." The pupil will gain something from them, but his knowledge will be incomplete and inconsistent without the preparation of the grades between. By prompting and by cramming, the pupil may acquire much information—his teacher's knowledge, not his, since he can not use it as does his teacher.

The pupil often reflects the teacher's education which he uncon-

sciously (or otherwise) assumes to be his own. One may appropriate ideas from the writings of the Teachers of Theosophy and expound them quite well, theoretically, but fail in practical application. Often the pupil honestly believes that he *knows,* thinking because his teacher's knowledge has been shown to be consistent, that his acceptance of the teachings makes him possessor of consistent knowledge. Always the time of testing comes; qualifications must be proved before a certificate of proficiency is issued.

Thus is demonstrated the wisdom of the custodians of the Divine Science. The Adept's powers are his peculiar property, earned by *self* education. He can assist others to acquire the same degree of knowledge and power by indicating the law and the process, but progress depends solely upon the pupil's efforts. There have been instances of the acquisition of the powers similar to those of the Adept without the proper educational process; such powers have been seized unlawfully. Their possessors are guilty of "practicing without a license," but, not understanding their powers, such individuals can make little or poor use of them and soon lose them.

That a true self-education is necessary acts as a karmic safeguard. With the acquisition of occult knowledge comes a responsibility proportionate to the power acquired. If Nature, unaided, fails, it is unthinkable that aid for Nature would be accepted from amateur, unlicensed practitioners. The order observable everywhere in Nature proves this.

True education does not confer upon the student the means of obtaining any benefits for himself; thus in the very nature of things there can be nothing of the vicarious in true education. All other forms of education known to the modern world are designed to aid the pupil in his efforts to obtain more goods, property, power or privilege for himself. From whatever source obtained, such so-called education is always vicarious; it is the attempt to sacrifice the Self of all creatures to the self of one creature. True education develops in each being the knowledge that all is the Self; that Life sustains all forms requiring life; that the higher degrees of intelligence work in, through and upon the lower—thus impelling them in the direction of the higher; that the chain is complete from lowest to highest being, the whole purpose of the Universe being the evolution of Soul. Such knowledge can not be borrowed; it can not be assumed or imitated; yet it can, must, and shall be obtained by every human being.

IS THEOSOPHY MYSTICISM?

IS it possible that man by the force of his intellect alone will be able to achieve a rational, humanistic morality, and an equitable distribution of worldly goods? Some men think so, and say they can not bother about Theosophic mysticism, which seems to present no immediate remedy for the world's present ills. They look to the Utopia of the philosophical materialist, so-called, whose superstitious flights of fancy outdo by far the weirdest Arabian Nights' tale.

Imaginative and literary scientists have done much to create this pleasing mirage of mankind's ultimate destination, with the effect that most people take for granted that such will be the state of society enjoyed by our descendants in the not too distant future. The whole idea is but the "bootblack to millionaire" theme drawn on a large scale with social variations.It is the cinema Happy Ending emerging with the sanctions of scientific abracadabra on a plane of thought somewhat above that of the "Perils of Pauline." Never is the ignorance of learning more in evidence than in these enthusiastic effusions, which are nothing more than a mass wish-fulfillment fantasy conceived utterly without regard for the *practical* requirements of a harmonious and universally beneficent organization of society.

Theosophy is sometimes thoughtlessly deprecated as being "impracticable"; but let us take some account of the "practical" results of "intellect alone", attempt to measure its contribution during recent centuries to morality, which is, according to the dictionary, "The doctrine of man's moral duties; ethics"—"the quality of being morally right." Chief among the products of intellectual effort since the dawn of western science have been the inventions which harness the forces of nature, yet of these which can we truthfully say should be placed on one side of the ledger under the heading, Towards Morality?

Engines of war, of wholesale destruction, the diabolical genius of which would make Archimedes and da Vinci recoil in horror, are definitely a debit. Locomotives, automobiles, aeroplanes: printing presses, telegraph, motion pictures, radio: all have accelerated the physical and psychical pace of modern life, but to what moral end? Medicine and chemistry have gone far, in knowledge of the laws of bodily health, in sanitations; but has this contributed to an ethical life among men; with all our vaunted facts, are we healthier than our pioneer ancestors, physically and mentally?

We may search western speculative philosophy for tangible moral influence with little more success. While it must be granted that, from Descartes to Dewey, we have had true giants of thought whose philosophies have been thoroughly imbued with a moral tone, there is little of value in their speculations that has sifted through to motivate right living among the great mass of humanity. Their metaphysical obscurity has driven many weary minds to desperation in a futile wandering from concept to category, to end finally at the bitter doubt that truth exists at all. And to recall that now and then we read of a student who has killed himself after an overdose of Nietzsche, is not irrevelant to our subject.

The important question is this: Where is the glorious record of the intellectuals and intellectual accomplishment that will reassure and persuade us that "intellect alone" is *fit* to prescribe the canons of society? And, assuming that it were fit, would it be able to carry out its program? What superhuman educational force would it wield? On the other hand, is it necessary to go into a review of the vast forces of social reform set in motion by Theosophical mystics of the past, Buddha, and Plato, to suggest familiar examples? And H. P. Blavatsky—the world *does not begin to dream* of her influence! Think, that today we are witnessing the passage of an era which may be a turning point in the history of this planet: the Wisdom-Religion is being preserved in the world in a pure state through the hundred-year cycle, past the nadir of decline, on to 1975; it is as though a bridge had been thrown from one snow-capped Himalaya to another! Such is the rising tide of Spirit, hidden by the ebb of materialism.

Returning to our present state, in spite of the increasing power of intellect—a fact not to be disputed—crime grows with equal celerity. Insanity and mental disorders wax with the psycho-analytical hocus-pocus. On the politico-economic front we have just reaped a harvest of nine dictators, some of them as bloody as any Caesar, with the karma of the sword hot upon their heels. All this the *Kulturkampf* of intellect has given us, notwithstanding the amazing erudition of modern social theorists. It is not surprising that here and there we find a lonely student who would fain return to the peace of the unscientific past, to a quiet life under the benevolent despotism of the Incas, or during ancient China's golden age.

While our best literary minds are busy manufacturing scenarios, it has remained for organized religion, soon to fall into the last ditch of decadence, to sponsor a campaign to "clean up" the "mov-

ies"! Is this rational? Is this the practical approach of an intellectual society to the problem of morality?

That there have been characters of blameless life, of unusual kindliness, who, with apparently nothing more than a rational, humanistic concept of conduct, have contributed much to the common good, cannot be denied; but the influence of these men, except upon those immediately around them, is relatively unimportant. This anomaly of a strong moral nature combined with a materialistic outlook on life proceeds from an inner stamina, an indefinable quality of being which the materialist's philosophy could not, if it were aware of its reality, find words to describe. Thus their work is devoid of the moving rationals of moral life so important if any widespread and lasting reform is to be achieved. Theosophists regard such individuals as especially valuable historically because they demonstrate the powerful buoyancy of the immortal soul. Despite the blind spot which makes them materialists, their egoic strength gives their lives a high moral tone, however they may rationalize their actions according to their intellectual limitations.

Pure intellect, without the substance of thought supplied by either the *Kamic* or lower desire nature, or the *Buddhic* or spiritual nature, is an abstraction. To be of practical value, numbers, in mathematics, must relate to something substantial, if actual relative values are to be ascertained. So must intellect relate to the substance of life. Mind is the whirlpool or vortex produced by the opposing centripetal and centrifugal cosmic forces. It takes on the character of whichever of these forces is in ascendancy. There is Matter, centripetal or separative in character, with its ensouling genius of *Kama* on the one side; on the other, the unifying force of Spirit. Intellect, through its nature as a link between, is susceptible to the appeals of both, inclining first in one direction and then in the other. But this is more than a mechanical problem of stress and strain; mind is not an inanimate shuttlecock; Mind, like Spirit and Matter, is Life, in the midst of life; it also is evolving, thus introducing an unknown quantity into the equation, or rather, it makes the equation "human". It has weight to cast in the balance between these opposing forces; *it is Arjuna, to fail or succeed.*

What hope for Arjuna without Krishna? for *Manas* without *Buddhi?* for intellect alone while there remains *Kama* to drag it in the mire of greedy, selfish, material existence? Until this true psychology of the intellect and its relationships is understood and made the basis of education by our social reformers there is not the slightest possibility for real moral progress, nor for an "equitable

distribution of worldly goods."

Every thinking person will admit that most human suffering is directly attributable to greed. Marxists, rather naively, it is true, would end greed by giving everyone a fair share of material wealth, wholly overlooking the fact that greed is psychical in character and insatiable in nature. To think that looking out for Man's physical well-being will solve all social problems is to hope that by feeding one of the Hydra's heads we can satisfy the appetite of the whole monster.

The Theosophist, knowing that satiety is never a cure, looks for the cause of greed and finds Ignorance. The practical remedy is to expunge this cause with knowledge. An "immediate remedy" which benumbs or intoxicates is worse than no remedy at all: it merely delays the day of reckoning. This is why Theosophists steer clear of all new panaceas and nostrums, calling them "side issues", in order to devote themselves wholly to a dissemination of the doctrines of Karma and Reincarnation, as the only way possible of relieving the sufferings of humanity, now or ever.

"DISTRIBUTIVE KARMA"

We must not lose sight of the fact that every atom is subject to the general law governing the whole body to which it belongs, and here we come upon a wider track of the Karmic law. Do you not perceive that the aggregate of individual Karma becomes that of the nation to which those individuals belong, and further, that the sum total of National Karma is that of the World? . . . It is held as a truth among Theosophists that the interdependence of Humanity is the cause of what is called Distributive Karma, and it is this law which affords the solution to the great question of collective suffering and its relief. It is an occult law, moreover, that no man can rise superior to his individual failings, without lifting, be it ever so little, the whole body of which he is an integral part. In the same way, no one can sin, nor suffer the effects of sin, alone. In reality, there is no such thing as "Separateness"; and the nearest approach to that selfish state, which the laws of life permit, is the intent or motive.—*H.P.B.*

YOUTH-COMPANIONS' FORUM

IF *the Egyptians were so highly civilized, why did they worship animals—cats, crocodiles, etc.?*

(*a*) "The use of these symbols seems fitting and justifiable, but why did the Egyptians worship animals? Why was the sun represented as a beetle? Why was the cat sacred to Bast, the jackal to Anubis, the hawk to Horus, the ibis to Thot? And how came Set to be incarnated in the fennec and Osiris and Ptah in the bull? The wise Egyptians never did worship animals, although as the true ideas were lost, the ignorant masses did. In 'A Weird Tale' (Reprinted in THEOSOPHY, Vol. IV) a hint in regard to this symbolism is given. It is stated therein that there was an occult reason back of it and that the ancient Egyptians never did anything unscientifically; that there are undoubtedly *types* (of forms and intelligences) and that forms having been *once assumed* and seen by the seers always repeated the same forms to those persons. Therefore having taken a certain view of invisible nature, every symbol was made to conform or be consistent with that view."—THEOSOPHY, Vol. XV, p. 407.

In *Isis,* I, p. 524, H.P.B., in speaking of obelisks, monolithic figures, sculptures, and long rows of sphinxes which are ordinarily observed by the traveler in Egypt, has said, *"Every one of these stones is covered with hieroglyphics, and the more ancient they are, the more beautifully we find them chiselled.* Does not this furnish a new proof that history got its first glimpse of the ancients when the arts were already fast degenerating among them?" Egypt reached a peak of glory beyond our comprehension under the rule of King-Initiates, but as with so many wonderful ancient civilizations which had risen to great heights only to fall again, so too did Egypt decline. The worship of animals in Egypt belonged to her decadent days. "It is under cyclic law, during a dark period in the history of mind, that the true philosophy disappears for a time, but the same law causes it to reappear as surely as the sun rises and the human mind is present to see it." So it has been in the past, but need not always be, our Elder Brothers, who have sadly witnessed these scenes, tell us. It is a solemn thought, and suggests whither we had best direct our consciousness.

(*b*) It was late in the history of Egypt, when the true idea about the symbolism of these animals had been forgotten, that the

Egyptians "worshipped" animals. This ignorant practice resulted from a degraded understanding; the early, wise Egyptians held animals in high regard as *symbols,* sacred to their, also symbolic, gods and goddesses. A perception of the truths behind the symbolism should have generated a feeling of the one-ness of all life, and regard for It in all forms.

Sacred to the cat-goddess Bast or Pasht, was the cat, connected with the moon. The word for cat is *mau* in Egyptian, which means *to see*—the moon and the cat were both seers by night. The cat's phosphorescent eyes were supposed to reflect the light of the moon as the moon reflects the light of the sun. The cat, in the form of the goddess Bast, watches for the sun and with her paw holds down the head of the sun's eternal enemy, the serpent of darkness.

Anubis was the jackal-headed god, sometimes called the "Opener of the Ways" because of the unerring accuracy with which he finds a hidden body in the desert. Anubis guides the dead through the underworld as surely as the jackal finds his way to a dead body. The god Anubis is often connected with Hermes, the higher mind; he knows how to reach his destination by the knowledge which leads him.

Mr. Judge in "A Weird Tale", puts these words in the voice of an ancient seer:

> "So the great truth is one, while it can be seen in a thousand different ways. We (Egyptians) took a certain view and made every symbol consistent and of a class consonant with our view . . . And just as the Hindus are accused of being idolaters because they have represented Krishna with eight arms standing on the great elephant, we, who did not picture an eight-armed divinity, are charged with having worshipped jackals, cats and birds . . . Yes, it is a pity, but the sand that buries Egypt has not been able to smother the great voice of that sphinx, the *esoteric doctrine.*"

(*c*) The Egyptians, like other indisputably highly civilized ancient peoples, employed various animals, as well as other natural forms, to symbolize spiritual verities and divine ideas. To some, perhaps many, Egyptians, the inner, true, meaning may have grown so obscure that, mistaking the symbol for the truth it represented, they actually worshipped, as is often alleged, the former instead of the latter. This is not only plausible, but quite likely. Essentially the same confusion exists today in the minds of highly civilized people in all lands who worship the dead letter of their religious teachings instead of the spiritual ideas therein symbolized.

But there is no sound basis for believing that all, or even the majority of the Egyptians worshipped animals. Renouf, in his scholarly work on the religion of ancient Egypt, takes up the defense of this ancient people, whose religion he explains and whom he clearly venerates. He quotes Thespesion, who, in answer to Appolonios (for the same criticism of the Egyptians was raised then as it is now in the above question), says: "I think you slight our mode of worship before you have given it a fair examination . . . the Egyptians do not venture to give any form to their deities, they only give them symbols which have an occult meaning that renders them more venerable."[1]

Renouf admits there is a deal of evidence to lend color to the popular notion, accepted by most writers on the subject, that the Egyptian religion was "one of the grossest forms of nature-worship," and based on fetishism. But he then adds, with a perspicuity delightful to the student of Theosophy, that "the external aspect of a religion as presented to strangers is not often one that is to be trusted."

> We have but to remember the accounts of the Jewish religion and of its history which have been left us by heathen writers, and the judgments which the most enlightened of these writers passed upon Christianity in the earliest and purest days of its existence. Christianity was not only considered as an *exitiabilis superstitio*, but was popularly supposed to involve the worship of a brute animal. Do you think the prejudices of men holding such opinions would have been weakened had they accidentally heard of "the Lamb of God who taketh away the sins of the world," or read in the Apocalypse of the Lamb with seven horns and seven eyes who is the Lord of lords and King of kings, and represented as receiving the worship of the four beasts, the four-and-twenty elders, and innumerable angels? . . .
>
> It is in the nature of things that persons living outside a religion, especially if they are not inclined to it, cannot understand it or its symbols unless their inquiries are conducted under conditons which are generally considered superfluous or wrong. Men are rarely conscious of the prejudices which really incapacitate them from forming impartial and true judgments on systems alien to their own habits of thought. And philosophers who may pride themselves on their freedom from prejudice may yet fail to understand whole classes of psychological phenomena which are the result of religious

[1]Renouf, P. Le Page, *The Religion of Ancient Egypt*, p. 7. New York: Chas. Scribner's Sons. (The Hibbert Lectures for 1879).

practice, and are familiar to those alone to whom such practice is habitual.[2]

Renouf's view, in this regard,—and his volume is worthy of the reading of every studious theosophist—coincides neatly with that of Theosophy; and to add thereto were superfluous. However, for a concise and most excellent treatment of the cat symbol and an explanation of the *rationale* of symbols from the point of view of H. P. Blavatsky (to whose writings the student and questioner of course need not be reminded to go), the reader is referred to "The Cat As An Emblem," an article in *The Aryan Path* for July, 1932, by M. Oldfield Howet, a deep student of the subject of animal symbology.

Animals are affected by harsh or kind words. How do you explain this when they have no mental faculties?

(*a*) First we must understand what is meant by "mental faculties". Do not stones and plants, as well as animals, have a mind of a sort? The stone "thinks" in the whirling motion of its atoms. Plants choose their food, react to outside stimuli such as light, heat, moisture, and are sensitive to rude treatment. Surely intelligence is here manifested. In the animal kingdom the thought processes become far more complicated, but basically, they are instinctive reactions to outward environment.

What constitutes the lower kingdoms' environment? H.P.B. says that the life in the kingdoms builds its forms by imitating the patterns in the astral light. These patterns are being constantly formed and re-formed by the thoughts of man. Man is the creative force in the universe, nature the imitator. In the human being the imitative mental faculties found in all the kingdoms make up the lower mind only. It is man's higher mind which differentiates him from the animal and which makes of him a self-conscious entity, capable of choice. This individual mind the animal lacks; so all its acts are but reflections of the nature of the hierarchy of life to which it belongs; *but,* that hierarchy derives both its nature and impulse to go forward in evolution from man.

The words of Mr. Judge show how every moment we are setting the pattern in the astral light: " . . . atoms fly from all of us at every instant. They seek their appropriate centre; that which is similar to the character of him who evolves them. We absorb from our fellows whatever is like unto us. It is thus that man reincarnates in the lower kingdoms. He is the lord of nature, the key,

[2]*Ibid., pp.* 4-6.

the focus, the highest concentrator in nature's laboratory. And the atoms he condemns to fall thus to beasts will return to him in some future life for his detriment or his sorrow. But he, as immortal man, cannot fall. That which falls is the personal, the atomic. He is the brother and teacher of all below him. See that you do not hinder and delay all nature by your failure in virtue."

Then there is the fable of the little girl stung by a wasp. "O wasp," she exclaimed in pain, "why must you remain a wasp?" The wasp replied, "Little girl, so long as you think waspish thoughts, you keep on creating me anew".

(*b*) The question may be answered by pointing to the misconception which evidently exists in the mind of the questioner, who says animals "have no mental faculties." Neither logic nor scientific investigation will uphold such a statement; nor is such the teaching of Theosophy.

Theosophy teaches that animals—in fact, all the kingdoms below man's stage—possess in germ every faculty that man has. Some of these powers or faculties are active, to a greater or lesser degree; many are latent. As to the power to think, animals certainly evidence that. It were dogmatic and unreasonably contrary to observed facts to deny it. But they do not "think" in the same manner, nor with the same depth that men do. Theosophy teaches that all life is *sentient;* that mind is an omnipresent faculty in nature; that, consequently, all life is affected by man's thoughts, words, deeds, whether harsh or kind.

Immediate Duty

It is our duty to help all, and we must begin on those nearest to us, for to run abroad to souls we might possibly help we again forsake our present duty. It is better to die in our own duty, however mean, than to try another one.—*W. Q. J.*

ON THE ASTRAL BODY

EACH of the seven so-called "principles" of man's being is important for the work it performs in his evolution, but the relative importance of each one should not be overlooked in the consideration of our septenary nature. The physical body is the least important, and the reason is clear—it is used the least, and for the shortest time, useful and even indispensable though it be for that time.

Let us also remember that the astral body is said to be the companion of only the personal man, vanishing as does the physical body when man ceases to exist as a person. True, its term of existence is longer than that of the physical body; it comes into being before the physical body and serves as a pattern on which the physical body is built, just as the frame-work of a house is built before the boards and masonry are added. The astral body outlives the physical for a short time, as the skeleton of a house endures after the superimposed structure has fallen away.

Man is not his body, his astral body, his passions and desires, not even his mind. Yet, because of the speculations and experiments of spiritualists and others, there are many people who have been led to believe that the astral body, in its after-death state, then known as *kama-rupa,* is the real man. The objection of Theosophists to the explanation of spiritualists is that anything subject to change and decay cannot be of the permanent, essential nature of Being. For this reason Theosophy must reject any theory of a resurrection in the flesh; the resurrection of a personality is a logical and biological impossibility.

To further demonstrate the transitory nature of the astral body, let us recall the teachings relative to the departure from the physical body of all the elements belonging to the permanent man at, or shortly after, death. The dissolution of the astral body then begins and is completed when all the elements of the permanent man have, in their turn, left that body, or when its term of cohesion is brought to a close by other factors not now to be considered but which are fully explained in the teachings. Even the *skandhas,* traits of character formed by the being while in the body last used, do not pertain to the astral *body.* While not permanent, and though of longer duration than the personality, existing perhaps during the use of various personalities, they too are subject to modifications and additions.

It is these *skandhas* which affect the building of the astral body for use in the next incarnation, as they affected the building of the astral bodies we now use, these in turn serving as models for our physical bodies. Thus we see glimpses of the divine plan. The traits we build into our character by reason of lessons learned and defects removed, become part of our individual selves. By means of these *skandhas* we choose the bodies we use in various incarnations, our family heredity and relationship, as they have been determined by previous contacts and actions. Our environment is selected in like manner.

The above facts have their bearing on why we *apparently* do not remember our past incarnations. Selecting an example to bring the point home, let us imagine a man of slight physique, extremely nervous and possessing some musical talent, who is yet prevented from developing his talent except in a limited way. His physical build and nervous disposition have been with him since birth, of course, as results of experiences in a former body or bodies; but he realizes these defects and strives to correct them, meanwhile keeping alive his interest in music, studying and practicing whenever possible. We will suppose that his obligations to the Egos who composed his last family have either been satisfied or the diverging karmic lives of the various members of the family have postponed reunion as a family until some later incarnation.

This man's thoughts being concentrated upon music, together with his efforts to eradicate defects, will build certain traits into his character that must in time find expression. The *skandhas* which he, dying, leaves, will affect the building of a better astral body than the one he last used; his next physical body will naturally follow the pattern of the better astral and the new personality will be of stronger physique and less nervous. Since all beings in evolution require the co-operation of other beings to carry on the evolutionary scheme, this man, because of his musical *skandhas,* will probably incarnate in a family of musicians who can furnish the physical, temperamental and environmental conditions to assure the proper body and opportunities for developing his musical talent.

These few remarks upon certain phases of the astral body leave much to be said on other phases. However, they may serve to show that while the astral body is of less importance as compared to the principles above it in the sevenfold classification, it is of such importance that reincarnation is not carried on without it.

STUDIES IN THE OCEAN OF THEOSOPHY

XXIX

"REINCARNATION being the great law of life and progress, it is interwoven with that of the cycles and karma." In the natural order of things, individuals and "nations in definite streams return in regularly recurring periods to the earth, and thus bring back to the globe the arts, the civilization, the very persons who once were on it at work." This ebb and flow of the human tide is ever watched by Man's great friends, who, with their knowledge of cyclic law, anticipate both its high and its low levels and so are able to render all possible aid at the right time.

Tracing humanity's course from the beginning of the Manvantara and perceiving its probable trend from now to the end, Masters see no mystery in the fluctuations of civilization. Although choice is always free, the tendency for any given period is evident, through knowledge of the type of Egos due for incarnation at that time. Obviously, true history would record the Reincarnation Cycles of the masses; and, hence, available historical tabulations are at best but segments of broken lines and scattered, disconnected facts, pertaining to mere incidents in the mighty march of evolutionary progression. How many profane historians would regard the bearing of cycles of *sensation* and *impression* upon events in general or deign to consider that "spiritual, psychic, and moral cycles" might be the roots from which grow "national, racial and individual cycles"? Yet in fact it is just these intimate and personal causes that set up the cycle of reincarnation, determining the extent of the after-death states, the time spent out of incarnation and, consequently, setting the Karmic clock for re-awakening to new birth. So, "as the masses of persons return from *devachan,* it must follow that the Roman, the Greek, the old Aryan and other Ages will be seen again and can to a very great extent be plainly traced". Is it difficult to see decadent Romans thronging the streets today as pleasure-loving as history depicts them of yore?

But, the Elder Brothers, watching the Screen of Time, gauge the Race by a much more vast scale than that of reincarnation cycles alone; They know that "man is also affected by astronomical cycles because he is an integral part of the whole, and these cycles mark the periods when mankind as a whole will undergo a change." Now, who amongst the most profound of our modern astronomers would admit of any connection between astronomical events and

the events of history other, perhaps, than as theoretical speculations, devoid of practical value? One more evidence of the "one-existence" illusion! But the Great Astronomers, with gaze piercing far beyond the range of strongest telescope, perceive *living* space and see the orbits of the stars as Paths of Destiny.

The Christian Bible contains many statements purloined from the records of these Master-Scientists. Many scriptural absurdities are but distortions of symbology employed to preserve vital truths. One such is the story of *Jonah and the whale,* as "swallowable," in slang parlance, as would have been Jonah himself in the purported event. This alleged episode of ingestion, three days of alimentary residence, and final regurgitation, represents human progress at successive stages in its sidereal cycle through the constellations of the Zodiac. "During these progresses changes take place among men and on earth exactly signified by the constellations when those are read according to the right rules of symbology." "Jonah" is an astronomical point standing for *Man; Cetus,* or the *whale,* is another and opposite point in the Zodiacal circle. It is the changes of relationship to Cetus—the passage into its influence, the position in its midst, exactly opposite to its center, and the stage of being again "thrown out" that are travestied in the literal, much argued, old tale.

"It is not claimed that the conjunction causes the effect, but that ages ago the Masters of Wisdom worked out all the problems in respect to man and found in the heavens the means for knowing the exact dates when events are sure to recur, and then by imprinting in the minds of older nations the symbology of the Zodiac were able to preserve the record and the prophecy. Thus in the same way that a watchmaker can tell the hour by the arrival of the hands or the works of the watch at certain fixed points, the Sages can tell the hour for events by the Zodiacal clock."

Far from expecting these wonders to be believed in lands where Christianity holds sway, the precautions once taken against its recognition are only beginning to be set aside. For in order to safeguard this teaching against the "vandal-spirit" of the West and preserve it for future generations, it became necessary to deliberately isolate India "for many centuries". But, now, with the advent of Theosophy, dawn begins to break upon the "mental night", the "heavy pall of darkness" that "fell on the minds of men in the West", with the "coming of the Christian era". Once again, "this valuable heritage of our evolution" is being brought to our attention—precursor of a brighter era when the meaning

of the Zodiac "will be well understood"—a genuine "age of enlightenment".

In all lands, ancient or newly used, however separated in time or space, the *Zodiac* is found. Its presentations across the oceans tell "the same tale as that one left to us by the old civilization of the American continent, and all of these are from the same source; they are the work of the Sages who come at the beginning of the great human cycle and give to man when he begins his toilsome ascent up the road of development those great symbols and ideas of an astronomical character which will last through all the cycles."

This is the Chart of those Ancient Mariners, whom Mr. Judge elsewhere refers to as orientating by spiritual lines of latitude and longitude. They regard the mysterious, distant constellations of the Zodiac as *boats* bearing their human freight across the vast stretches of the Ocean of Life, "which spreads from shore to shore of the evolution of sentient beings". Their maritime laws pertain to occult directions for the voyage of the Soul towards spiritual Ports. Their Charts points *away* from shallow, shoal, sand-bar, and imperiling reef.

Masters' scrutiny of mankind, individually, nationally, or racially, extends back to the beginning of a period "called a Brahmanda, that is a complete life of Brahma, and Brahma's life is made of his days and years, which, being cosmical, are each of immense duration. His day is a man's, 24 hours long; his year 360 odd days; the number of his years is 100." Thus, the length of Brahma's lifetime, measured by our mortal years, totals *three-hundred-and-eleven-trillion, forty-billion.*

These stupendous figures given in ancient Hindu chronology, so incomprehensible to our minds, do but indicate the extent of our own solar lifetime—our history as self-conscious beings, reaching still farther back to other suns and systems, "some of which were destroyed ages before the solar system condensed." And all the experience gained throughout those cycles is engraved in the imperishable portion of our natures. Evidently it is not how long the time, but *how spent,* that counts for realization! Hosts of beings possessed of this inner record of a mighty past now look upon one short mundane lifetime as their all, too benumbed to feel the lack in such a conception. But, the Perfected Men, consciously retaining such records, and much more besides, never give up laboring for the arousal of the race to the perception of its true status.

Think of the perspective of One regarding 300 trillion odd years as His normal span of life just as we regard our seventy years or

less. What would change of bodies mean to such a Being, more than a change of apparel does to us? Life would mean little to a man who lost his memory of the past and had to start all over again every time he donned a new suit of clothes! No more can we fancy the Mahatma losing one iota of His memory with His change of material form. Where we merely "believe" we have lived before, the Mahatma recalls *all* his lives in all the Races. Can we even imagine such scope of vision and evaluation of events and men, from which no least unit could be excluded? Could such an One be personal or separative? Would He be vain of this power and knowledge and establish "Cosmic Centers" for their display before a wonder-seeking public? Would He withhold from any man the knowledge that he, too, has lived before, and will live again. Or would He throw out mysterious hints that things are really otherwise and proffer secret disclosures, for a *price?* Questioning can only reveal the pretended Adept in unmistakable guise.

Yet, among all races must be those once high in intelligence and power—many who once understood the *Zodiac* and therefore Cyclic Law in its grander sweeps, as well as in the immediate applications in daily living. These descended to the lowest dip of the fourth and lowest Round, to gain all possible experience in *this* Cosmic Day, losing thereby their spiritual sight in the murky darkness of materialism, because of self-identification with form. Humanity's present state is not unlike that of a man whose way leads through a deep valley and who, in his descent, peers down into the gloom, contrasts it with the light above, recognizes shadows for *shadows,* realizes what he is about at each stage and guards every step, but upon becoming accustomed to these nether conditions grows to like them and reluctantly undertakes his upward climb. This reluctance develops into fascination for things below, which eventually draws him back again and establishes his residence in the Valley of Matter, until all memory of the mountain top is obliterated. But though the rank and file of mankind is thus obscured at this period and may even be resentful at being disturbed from its lethargy, always there are some who struggle to be free from the toils of materialism. And their call brings help to all, through the cyclic response of the Masters on Their mission of mercy and rescue. Theosophy—as recorded in the writings of H. P. Blavatsky and William Q. Judge—is Masters' bequest to all earnest seekers, "in every Country and of every Race, for they called it forth and for them it was recorded."

SOME INTERESTING QUESTIONS

QUESTION: I am still puzzled over the relation (or the difference) between "individuality" and "personality"; the more I read, the more I am confused. Help, please?

—*A Student.*

THE question is a problem, not a puzzle, and each of us has to solve the problem for himself—"the teacher can but point the way."

There is the same relation and the same difference between Individuality and Personality that exists between a Cause and its effects; between the "forms we see in dreams" and the forms we see while "awake"; between light and twilight; between an image and a silhouette; between "reality" and "illusion."

Remember that no matter how fixed any term or any "fact" may be, it is fixed only to the Perceiver. In themselves all perceptions, and therefore all terms defining and describing them, are relative, not absolute—relative to each other; to a given state of consciousness; to the self or Perceiver. Everything is "real"—on its own plane and in its own world or state or form. When *we* are in any state and form ourselves, "*both* we and the things belonging to *that* plane are, *for the time being,* our *only* realities"; hence the things and beings of any and all other planes must necessarily appear to us, if perceived at all, to be "illusions"—dreams.

We have, then, to give ourselves new conceptions of fundamental terms such as "self," "reality," "illusion," "waking," "dreaming," and so on. These the teachers provide in abundance, but we have to see these new truths for ourselves, apply them ourselves. To achieve this, we have to regard the *ideas* apart from the words with which they are clothed.

That which, in *this* state of consciousness (that *we* call "waking"), and which is variously named personality, Lower Manas, Kama-Manas, "Human nature," self or ego—this so-called "lower" self, in a *higher* state is called variously Higher *Manas,* the Reincarnating Ego, the "Individuality," and so on. It is the *same* Self in *opposite* states.

QUESTION: Theosophy tells us that during the course of a *Manvantara* the true Ego, the Individuality, reincarnates thousands of times. Now, what I want to ask is—What becomes of those thousands of "Personalities," since the same teachings affirm that while it is the same *Ego,* there is a new personality for each new Reincarnation. —*A Student.*

This is what might be called a "good" question, because it is one which arises *naturally* as any student pursues his efforts to assimilate the teachings given and thus make them a part of his own being. Let us see what H. P. Blavatsky and her Masters have to say on this subject. Turning then, to *The Secret Doctrine*, II, 306, we find the following:

> "Intimately, or rather indissolubly, connected with Karma, then, is the law of re-birth, or of the re-incarnation of the same spiritual individuality in a long, almost interminable, *series* of personalities. The latter are like the various costumes and characters played by *the same actor*, with each of which that actor *identifies himself*, and is identified by the public, for the space of a few hours. The *inner*, or real man, who *personates* those characters, *knows the whole time* that he is Hamlet for the brief space of a few acts, which represent, however, *on the plane of human illusion* the whole life of Hamlet. And he *knows* that he was, the night before, King Lear, the *transformation* in his turn of the Othello of a still earlier preceding night; but the outer, visible character is supposed to be ignorant of the fact. In actual life that ignorance is, unfortunately, but too real. Nevertheless, the *permanent* individuality is *fully* aware of the fact, though, *through the atrophy of the 'spiritual eye' in the physical body*, that knowledge is unable to impress itself on the consciousness of the *false* personality."

With the foregoing in mind, the answer made by Sankaracharya to the same question over two thousand years ago becomes clear: "What becomes of the snake which we thought was there, when we see that it is but a piece of rope?"

> QUESTION: Is it our imagination, to think that the soul of a loved one who had wronged us, and passed out of life, keeps coming back and trying to make adjustment in some way? That until the wrong is forgiven the loved one is not released—is troubled? I had a younger sister who loved me better than any of the rest, and she did me a wrong. After her death, I grieved for a year and couldn't get over the wrong, or away from it. Not until I realized that I was wronging her and forgave her, could I find a moment's peace.

It would be possible for one to go out of life, to leave the body thinking about some wrong done, and after leaving the body to desire to make restitution. Yes, that soul, by the wrong it had done, by that act and that thought, had tied itself to and was actually in contact with, the physical plane until the restitution was

made. The Ego tied here for the time being, had done its own tying. It is not the true Ego in the fullest sense, any more than a man is fully conscious in somnambulism, under hypnosis or an anaesthetic; for there is a holding that is a hindrance, until whatever causes that holding ceases. You were holding on, too, and only when you both let go did the release come.

Here is what we must understand in regard to the states after death. Every one of our states is subjective when we are out of the body; all our experiences of every kind are subjective; the outside external things are merely the stimuli which arouse our hitherto latent internal feelings. When we pass out of life, we are still the same Ego; we have the same subjects in mind; we are following the same lines of thought and the same lines of feeling; we are not in some other place—we are merely in another state. We are not connected with other beings nor are we wandering in that other state in company with other beings, like ourselves bereft of their bodies. We are particularly and peculiarly in our own subjective state, just as in our dream state. When we dream, we *dream* of others; we are not with them as a matter of fact. The same with the states after death—we create our own world.

> QUESTION: What is to be understood by the oft-recurring expression, "real being"? It is something concrete or abstract? I can form no clear ideas on the subject.

Words alone can never answer any query; there must be something in the questioner which prompts the inquiry; which takes note of the reply; which either adjusts itself to the impression received or adjusts the impression gained to itself. This "something" it is which is the "real being".

The Sermon on the Mount, the Golden Rule, recited to the earth, the air, the water, or the fire, or to mineral, vegetable or animal form, makes no impression at all, in our sense of the term; yet a vibration is set up by us, some portion of which is translated or transferred, thus modifying as well as being modified, in the various forms, crystalline or cellular, molecular or atomic, of which the "four elements" are composed. In other words, all these get impressions of their own kind from our expressions of our kind. That which represents the impression-giving and impression-receiving nature in everything and in all forms, regardless of what we call them, *That* is the real being. As impression-giving we speak of it as subject; as impression-receiving we call it an object. As either of the two, the part is taken for the whole. Thus everything is actually both the subject and object—of our perceptions. What is it in

itself? Well, what are *we* in ourself, *i.e.*, to ourself—not to others? Is not each of us something other than the expressions he originates, the impressions he receives from the expressions of others? Again, that "something" beyond, behind, within, without, all expressions or impressions, *that* is the real being.

Our expressions and impressions may be, and are, *both* "concrete" and "abstract", though it is to be noted that these words, as all others, mean one thing to one man, and perhaps the very reverse, say, to another. Each being, then, makes his own definitions, not only of all expressions and impressions, but of their validity, their meaning, their bearings and influence on himself and others. This perceiving, defining, acting Power is the "real being" in each, the One Real BEING in all that is.

"CONCRETE" AND "ABSTRACT"

Nature is triune: there is a visible, objective nature; an invisible, indwelling, energizing nature, the exact model of the other, and its vital principle; and, above these two, *spirit,* source of all forces, alone eternal, and indestructible. The lower two constantly change; the higher third does not.

Man is also triune: he has his objective, physical body; his vitalizing astral body (or soul), the real man; and these two are brooded over and illuminated by the third—the sovereign, the immortal spirit. When the real man succeeds in merging himself with the latter, he becomes an eternal entity.

The trinity of nature is the lock of Magic, the trinity of man the key that fits it.—Isis Unveiled.

MAN—HERE AND HEREAFTER

WESTERN humanity seems to be divided into two great camps. One asserts the continued existence of man after leaving the physical body. The other insists that consciousness is a bodily function, extinguished like the flame of a burnt-out candle at the time of death. The entire confusion rests upon our incomplete and fragmentary knowledge of what Man really is. Did we know this, while there might be the widest divergencies in regard to specific details, there would be no more uncertainty as to the broad general nature of his existence in other states than there now is as to his existence in this one.

The religious teaching of body, soul and spirit, has by its very paucity of information on the nature of soul and spirit, actually fostered the materialistic conception that these are but tenuous qualities growing out of the complexities of the body. And by further postulating a Creator, whose purposes are held to be inscrutable, the spirit of enquiry and knowledge is throttled at its source. Religion therefore must be held responsible for the widespread materialism existing to-day. Strange quirk of Karma that the "show me by means of my senses" attitude, which is battering into oblivion organized religion, should be the child of that which it is now destroying. This was made possible by the action of the early church fathers in suppressing the doctrines of Karma and Reincarnation, and burying forever, as they thought, all of the wisdom of the ancients in regard to Man.

Man can never be understood from the standpoint of form. We see this plainly when we *consider* the mass of facts which our biologists and physicians have gathered regarding bodily functions, and the little they confess they know about the why of these functions. What makes us feel, think, and act as we do, and who or what is the actor? At once we are thrown back to the consideration of consciousness. We see that every form is the shrine of some sort of perception or apperception, and in ourselves apparently, the blending of several degrees of consciousness. Our feelings, for example, are certainly a different kind of awareness than our intellectual processes. Our memories something different than our imaginings. And yet, all these different impressions pass before something which is capable of noting each of them, with a capacity for further perception undiminished by either quantity or quality of that which has passed before.

It is from this mysterious *center* of all perceptions and impressions

that the Theosophists start their analysis of Man's nature, not from the bodily shell. Postulating that his Power to Perceive is One, they divide the entire Cosmos into Perceiver and Perceptions, and then further divide the Perceptions into general classes of consciousness, to all of which have been given appropriate designations broadly descriptive of their qualities.

Consideration of our physical body as a field for the exhibition of various states of consciousness throws a bright light on many questions which have puzzled scientific investigators. Why do forms, composed of cells built from transmuted food, retain their functional shape as long as the presiding consciousness is present? An inner invisible or astral body is the only possible explanation. This astral prototypal form has been called the "design body." It is composed of matter electrical and magnetic in its essence, highly susceptible to thought and feeling. The physical substance forms upon this design as the particles of iron group themselves in a magnetic field, and we see here the true means of hereditary resemblance in the body, and also the agency by which divergencies are possible. For this astral body is by its very nature the intimate vehicle for the most powerful of man's lower constituents, the *Kamic* nature, or passions and desires.

Passion and Desire are graphic words to all of us. The *principle* exists throughout nature. It should be clear that this state of consciousness reflected in the animal kingdom, could not possibly cover the wide range of feelings which could be grouped under the term passion and desire in ourselves. We say the animal acts from instinct. But what is instinct except desire, based on memory and sense perception? In the growing of the vegetable towards the light, we see the same thing on a lower rung of the ladder of being. But in man that desire can be aroused throughout a tremendous range. And further, sense perceptions and memories are not alone capable of calling it into action; it can be kept up to whatever pitch we choose by concentrating the will upon an idea. Even a Buddha or Jesus had to first desire to save mankind or some part of it—a desire which could never spring from intellectual processes alone, but which could only come into the reasoning part of our mind from something higher—the same source from which proceed those flashes which we call intuition. Never has there been a man with what we call a creative mind, but would admit that his great accomplishments had their inception in one of these "voluntary visitors" as Thomas Paine so quaintly called them. This brings us to a consideration of the *Manasic* part of our nature—something entirely above animal con-

sciousness, yet capable of reflecting and being involved in it, while at the same time retaining the capability of receiving and giving out impressions from a world whose nature is the direct antithesis of all forms of personal or animal consciousness.

Poets have sung of the divine man who sheds a sunny ray upon the man of earth. *Manas* is the aperture through which this ray comes. Dual in its nature, we see it in our personal sphere as the power to reason from premise to conclusion, the result of *Manas* acting upon and through *Kama.* Reason is certainly superior to passion or personal desire, and yet all too frequently we find our reasoning processes *subordinated* to impulsions arising from these emotions. The higher aspect of *Manas,* that which reflects the principle known as *Buddhi,* is rarely fully active in man; though when we look through recorded history, we are astonished to see how many men have exhibited a form of consciousness which differs from that of ordinary man as the mercury-arc pales the candle. The Zoroasters, Lao-tse, Confucius, Buddha, Jesus, St. Germain, H. P. Blavatsky, and many others are historic testimonials to the truth of the Theosophical proposition: Man is an immortal entity, existing here in a mortal instrument; it is possible for the instrument to be so refined that his superior states of consciousness may become supreme here in physical life.

In the light of the foregoing partial explanation of man's nature, we now come to a consideration of his states after leaving the physical body. The principles composing the lower instrument are "transitory and subject to disintegration in themselves as well as to separation from each other." What we call physical death is the beginning of this separation. Just as the crew abandons the no longer serviceable ship, so the real man, with his three lower constituents (Astral body, Vitality, and *Kamic* nature) abandons his earthly tabernacle when it becomes no longer possible to use it. It is not a going to a "place," but a transfer of his power to perceive to a different plane of perception. In dreams we do not "go" anywhere, but we perceive phenomena occuring in a different kind of substance, through the appropriate instrument for that kind of seeing. Indeed the first state after death has been likened by Mr. Judge to the dream state, a nightmare for some, while with many others it is passed through as easily as we pass through our normal dream state on going to sleep. The reason for this is that the Real Man, unless abnormally attached to his principle of passion and desire, does not tarry in this sphere of action. This first state after death is *Kama-loka,* the place where the *kamic* nature reigns supreme, un-

hampered by either the higher nature or external distractions.

When we are awake here, our power to preceive is almost completely occupied with impressions induced by reason of our contact with this physical body. At death, the formation of another kind of body makes possible a kind of perception only partially possible to us before. At physical death the Astral body and the *Kamic* principle coalesce, forming what Theosophists call the *Kama-rupa.* During physical life these two principles are in intimate association but diffused throughout the lower nature. After death their action is similar to the two gases hydrogen and oxygen. Existing in a chamber together they could retain their individual characteristics for ages. Provide the right proportions, and pass through them a charge of electricity, and they coalesce to form water, a "body" through which an entirely different range of phenomena is possible than through either of the two gases. The *Kama-rupa* is doomed to disintegration in its turn, but depending upon the intensity of its ensouling element, the *Kamic* nature, it has a life and sphere of action on its own account. The real man, unless so strongly entangled with the *Kamic* principle that he is unable to let go, spends very little time in *Kama-loka.* He almost immediately falls into what has been likened to a dreamless sleep, to awake to the joys of *Devachan,* the second state after physical death. The astral shell, or *Kama-rupa,* being composed of a kind of matter with a much slower rate of change than what we call physical substance, is capable of automatic action for many years after the real man has passed on. It is this automatic action, the reflex of the personal memories of the life last lived, which causes the *Kama-rupa* to exhibit through the medium those personal recollections that so delight and puzzle those who think they are communicating with the spirits of the departed. All of the paid mediums, and most of those who are mediumistic through disease or birth, confabulate with entities of the kind described—slowly disintegrating astral corpses, capable only of reiterating whatever the *Kama-rupa* may have registered from the experiences of the personal physical existence now closed. A thoughtful study of the records of Spiritualism for the past fifty years will fully confirm the above propositions. The nature of the communications, their contradictions, the diseases and tendency towards fraud of mediums, all point to an association with a form of consciousness that is far inferior to that exhibited by living physical man. Something is missing in these so called "spirits." The Real Man is gone, and we will now follow him into that state which is the basis for all religious ideas of heaven however grossly materialized.

Devachan means literally "the place of the gods." For here the immortal man functions as mind unclogged by physical body, astral body, or passional nature. We get a foretaste of what this state must be when we are completely wrapped up in creative effort of any kind, oblivious to external surroundings, and experiencing that joy which the successful accomplishment of our ideas brings. Here on earth, all too often our "dreams do not come true." We are thwarted or forced to forego the fruition of our imagination, our creative power, by the pressure of outside circumstances. In *Devachan* there are no distractions, no foreign elements to stand between the working of the higher part of our personal mind and the manifestation of results as tangible and real to us there as what we call the brutal realities of daily life are here. In *Devachan* all of the aspirations and soul-yearnings of the life last lived are worked out. Each being creates his own world as he would have it in accordance with his highest capacities. And, as all the discordant elements of passion, envy, anger, jealousy and vanity have been left behind, the frictionless nature of the state permits its lasting far longer than this sphere of contending forces called Earth-life. A Bach or Beethoven might remain in *Devachan* many thousands of our mortal years, spinning out his divine harmonies. But finally the psychic impulses which stimulate *devachanic* thinking are exhausted, and Man, the eternal perceiver, must again transfer his perceptive powers to a fresh field. He is ready once again to re-enter earth life. As he descends the stairway entering into matter, he picks up at each station the "lives" and tendencies to which he had attached himself by past actions. His lower states of consciousness are formed anew; finally he enters a physical body in the family, race, and time which will permit him to acquire the soul experience which he needs. This is called Reincarnation.

The Enduring

Thy shadows live and vanish; that which in thee shall live for ever, that which in thee *knows,* for it is knowledge, is not of fleeting life: it is the Man that was, that is, and will be, for whom the hour shall never strike.—*Voice of the Silence.*

ON THE LOOKOUT

Rain From Sacrifice

During the drought, prayers were made and offered for the rain. It did not come. Concern grew over the situation, till suffering and devastation brought about conditions where "profiteering" by anyone, exploitation of nature, or selfishness in any form had no more place to thrive, and gave way to a more brotherly concern for the welfare of each and all in a common plight. The President on his tours gave expression to his concern also, and apparently became a focal point for the common *resolve* to *do* whatever might be done to solve the problem so far as human hands could solve or abate. For, following the President's leaving this place and that in the drought regions, the long dry season was broken by rain, heavier than for a long time, till the Indians and others dubbed the President, "Rain-Maker." The forces set going by the common concern of many peoples and the President no doubt had their unseen but potent effects, as may be understood in knowledge of the dynamic power of human thought, especially when prompted by some altruistic motivation or renunciation. Students of the *Bhagavad-Gita* will find suggestive in this connection the passage given in the third chapter thereof:

> Beings are nourished by food, food is produced by rain,
> rain comes from sacrifice and sacrifice is performed by action.

Droughts and Monsters

Expeditions excavating bones of Dinosaurs find evidence of strange conditions of life, climate and vegetation that went through mysterious metamorphoses in bygone ages. Footprints of dinosaurs have been found as far north as the tropical lakes of Northern Canada, and up the Peace River in British Columbia, by Mr. Sternberg (New York *Times,* Dec. 14, 1930); bones, carvings and various traces have been found over the Northwest United States. Dr. Barnum Brown, curator of Fossil Reptiles of the American Museum of Natural History and leader of the American Museum Sinclair Dinosaur expedition, reports some recent finds unearthed in Red Gulch Quarry at the base of Keyhole Canyon in the Big Horn Mountains of Wyoming, and tells how these animals met death:

> "One interesting feature is that the position of the bones,
> as well as the clay and sandstone which cover and surround

them, gives graphic account of how these huge creatures met death. The account of the tragedy that wiped them out appears as plainly as a printed obituary, because it has been preserved in the sands on which it was staged in those long-ago days when the Northwest was flat, swampy and almost at sea level.

"Huge slab-sided creatures that weigh from fifteen to twenty tons apiece and measure nearly fifty feet, float and feed in the water with unhurried languor, for they are sluggish, cold-blooded creatures. They enter by the tens of thousands, huddling close together as reptiles do, and filling every lagoon as far as the eye can see. Myriads of them cluster the watery landscape like city throngs crowding a popular beach during a heat wave.

"Now 'Mother Nature' slowly changes the stage setting. The lakes dry up and the swamps vanish. The sauropod dinosaurs become more and more concentrated as they are pushed together in huge herds by the drying up process which changes lakes into ponds, ponds into pools and lastly into quickly dying puddles.

"The sauropod dinosaurs are water animals and the disappearance of the water is their death sentence. They cannot migrate because of their great bulk. Some starve to death—others are stranded in the mire that follows the receding water—while others, in their frenzied rush to escape destruction, struggle to solid land, only to be killed by flesh-eating monsters that skulk around the pools and live high, for a time, on the hapless sauropods." (The New York *Sun*, July 23, 1934).

PAST AND PRESENT

A report to the New York *Times* (August 12, 1934, printed August 13th) says further:

There were "gangsters" who prayed upon other animals in the America of 150,000,000 years ago and there was a mid-continental drought that made the present one look like a tropical rainy season. . . .

The story of the drought of long ago, Mr. (Hans C.) Adamson said, was reconstructed from the bones of the monsters. The fact that they were gathered together, he explained, indicated that they were trying to obtain one last drink from a rapidly drying spring, probably the last in the entire vicinity.

"As we were taking out the big bones of the sauropods," continued Mr. Adamson, "we were surprised to run across some comparatively small creatures, with teeth only three or

four feet long. These monsters, we estimated, weighed only five tons, but they were "gangsters," preying upon the flesh of the larger ones.

"But their avidness for sauropod meat led them into trouble, for in following the amphibian herd they, too, got caught in the drought and died at the empty water hole."

A queer combination of fowl and reptile, according to Mr. Adamson, was the sauropod. It ate water lilies and weeds, browsed on tree tops and, like the modern chicken, swallowed pebbles to aid digestion. Only in the case of the sauropod, the pebbles were as big as cornerstones.

Real Explanations

How much more intelligible might be the work, how much more true and significant the pictures re-collected together with their causes and real explanations perceived, were it all done in the light of, say, the second Stanza particularly of Anthropogenesis in the *Secret Doctrine,* including Commentaries thereon. The whole subject of these monsters, condition of earth, nature forces, ages and their duration, and above all, man's place and function therein as spiritual being and astral form warrants serious and thoughtful study.

"Just or Unjust Killing"?

This is the title given to a short letter to the "What Do You Think Editor" of the New York *Sun,* and printed some time ago. In it the writer, having noted the efforts made to clean up the movies, thinks "there is nother matter to which the cleansers should devote their attention":

> There is, I believe, a divine command which says: "Thou shalt not kill." Yet we have been killing in small and quantity lots for a long time and nothing seems to be done about it. I know it is contended in some quarters that it is unjust killing that the commandment forbids, yet I never have seen anything anywhere that clearly defines just what constitutes just and unjust killing, and just who is capable of determining just what is just and unjust.
>
> Opinions differ, according to the individual, as to just and unjust. What one might consider quite just another would consider totally unjust. So it may happen that when we think we are killing justly we are in reality killing unjustly. That being so, it is obvious that in order not to kill unjustly we

> must discontinue killing "justly." Only in that way can we be wholly just.

This point is well taken. However much the clergy may have been or may be a potent and powerful factor in the affairs of men, man is himself or should be his own priest, for he is *essentially* a spiritual being, immortal and eternal, and as spiritual Ego is under the law of Reincarnation, rebirth or successive lives on earth, and that of Cycles and Karma or the universal law of compensation. From this point of view, suicide is immoral, birth control is a heinous offense, human slaughter on the battlefield does bring bad and terrible Karma on all mankind, while capital punishment simply aggravates the evils of life which it is intended to cure, as Theosophical knowledge would clearly show.

FIRE AND TORTURE CEREMONIES

While the New York *Sun* deemed it of sufficient interest to publish an editorial on Tahitian pyromancy, "The Fire-Walking Hindus of Singapore" were given some detailed account in the *National Geographic* Magazine for April, 1931. Concluding an eye witness description of the fire-walking ceremony, the writer observed:

> The priests would sometimes strike a devotee several times, and then give the wrists a stinging blow before releasing him. Not one flinched, nor did any appear to have felt the cut of the whip. Some ran and some walked slowly through the (red-hot) coals.

This bears something of a resemblance to the ceremony of the American Indian running from the ceremonial fire with a large burning coal under each arm pit as a test of courage and endurance. A graphic description of the *Tai Pusam* follows, as this observer witnessed the three day ceremony in which a cruel penance was performed with pins, hooks, shafts and spikes, accompanied and concluded with religious observances.

> Then the devotee is taken to a corner of the temple, where the needles, spears, or hooks, as the case may be, are removed. After thus fulfilling his vow he proceeds on his way, apparently none the worse for the ordeal, no trace of blood appearing at any time during the procedure.

On the other hand, there are those ceremonies, perhaps not so well nor so generally known, wherein the "devotees" slap and beat their chests and each other till they bleed in sacrifice of blood to their gods. The snake charmers, some of them, at least, will allow themselves to be bitten and then use simple but potent "charms"

that completely counteract the effects of the poison. Perhaps in America the submission of some priests to rattlesnake bites as a test of "faith" in the power of God to protect or heal, is but a copy whether conscious or unconscious, like so many others, of these various kinds of practices.

They all spring from distorted and corrupted ideas of the true, however great the religious fervor. Very different are those "in whom is centred the highest perfection of austere penance and abstract meditation, *by which the most unlimited powers are obtained, marvels and miracles are worked, the highest spiritual knowledge is acquired, and union with the great spirit of the universe is eventually gained,*" according to renditions of the Rig and other Vedas. (*S. D.* II, 613). Needless to say, these "marvels" and "miracles" have nothing to do with the "supernatural," as Theosophy recognizes nothing beyond nature visible or invisible as a manifestation, and comprehends all processes of natural law, be they known or unknown in their various aspects and divers ways of operation.

True Faith Beyond All Form

Rites, ceremonies and practices, whether religious or otherwise, exist in all countries in differing and varying form. It is these variations that deceive the unknowing into believing they are altogether different; truth is, there are essentially fundamental principles underlying them *all,* which can be found only in the ancient Wisdom. A legend of the Pandus and Draupadi seemed to the author of "Fire-Walking Hindus of Singapore" to be at the base of the origin of that ceremony. The true meaning of bathing in fire—in the fire of spiritual knowledge—is not known, save in the Wisdom that is Theosophy. The same is true of penance, sacrifice, and discipline, and faith. Faith in the highest sense may be said to be "the power to understand," and Krishna says in *Bhagavad-Gita,* Chap IV. regarding sacrifices:

> "All these different kinds of worshippers are by their sacrifices purified from their sins; but they who partake of the perfection of spiritual knowledge arising from such sacrifices pass into the eternal Supreme Spirit."

Mysteries of Life

How mysteries of life ever baffle modern science is well shown in an editorial item, "Life Frightens Marconi," in the New York *Times* for September 14, 1934:

> Like the physicists of our time, Marconi is awed by life. How did it originate? The inability of science to answer this question is "truly frightening" to the inventor of wireless. When he contemplates the mechanism of adaptation to the environment, the working of instinct, he finds himself compelled to fall back on faith in intellectual self-defense.

It is certainly in just such times as these that Theosophy should enter the arena, for "It is only by means of the philosophy that an intelligent and educated man can avoid the intellectual suicide of believing on blind faith; and it is only by assimilating the strict and logical coherence of the Eastern, if not esoteric, doctrines, that he can realize their truth," as H. P. Blavatsky has pointed out in the *Key to Theosophy*. Life itself did not originate, as it is the origin of all. Life always was, is and ever shall be, though forms of life come and go under the immutable laws inherent in the whole. This is the ABC of Theosophy.

PROBLEMS OF PHYSICISTS

This same little editorial, expressive of the modern "scientific" mind of the race, continues:

> The problems that perplex Marconi are much like those that engage physicists. If life is mysterious, so is matter. It is impossible to give a definition of either. With protoplasm it is the same. Even though it can be chemically analyzed, no one knows just what it is or exactly how it differs chemically from a corresponding compound not alive. If life is so frightening that its acceptance requires an act of faith, so is hydrogen. Any atom has now to be mathematically treated as if it had the will of a living being. Not what it is but its behavior is the subject of study.

In studying behaviors only, and not what life is, from the source of real knowledge, lies a fundamental reason for materialistic blindness. Hence physicists find it impossible to approach any satisfactory definition of life, spirit or consciousness and matter or existence—the inseparable aspects of Life itself. There is nothing "not alive." The very correspondences ought to show it, not to speak of that eternal and omnipresent *motion* of everything from star to mineral atom, which *motion is universal life*. Because physicists may not know is no good reason for saying "no one knows." That rather self-righteous phrase has already become all too popular. It is, however, a remarkable admission of a fundamental principle of occultism that any atom has now to be regarded as having the will of a *living* being, whatever the grade of consciousness and

intelligence. All is soul and spirit; all is the force of spirit in action; and all nature is therefore sentient, as Theosophy has taught for ages.

Man's Place in the Universe

The experience of Marconi, typical of an increasing number of seekers and thinkers into life's mysteries, is something like that of Arjuna, though in a lesser way, on beholding the divine universal form of Krishna. That experience, however, seems to be rather "explained" away by retreat, but nevertheless raises a few good questions in the conclusion of this same editorial:

> What really frightens Marconi is not life but the inability of physics to find a place for man in the universe. So far as the mathematicians are concerned, the nebulae and the stars could go on forever whether man existed or not. There is something irrational about a universe which makes no allowance for man, but which, according to Jeans and Eddington, is nevertheless a creation of man's mind. Find a place for man, which is the same thing as explaining life, link the stars with Shakespeare—that is the supreme task of science. We may still need faith to contemplate and understand a system which includes the living and the non-living, but we shall not be frightened.

Indeed, there *is* something irrational about a universe which would make no allowance for man, and such a universe exists only in human fancy, not in reality. Theosophy shows that when man is done using any globe, he leaves it, and then with him goes out the force holding all together. Theosophy gives to man his true place in the universe and shows the man-made distinctions of living and "non-living" to be superficial only, having no actual existence. All differences are simply steps and grades on the ladder of evolution. How much "fear of God," of this and that, and the falling back on any but true faith, could be eliminated by assimilation of the great spiritual ideas or universal truths of Theosophy, who can tell? Faith on knowledge would supplant blind faith, conviction of truth would replace doubt, gnosis would replace agnosticism, and content accompanied with the true spiritual will to work with nature would take the place of discontent and chaos mental, psychic and physical in daily life.

"Economics and Ethics"

A fitting commentary on the practice of the present day sciences, economics, religion and ethics, including social, political and di-

vided pursuits, is given in an editorial under the above title in the *Times* a few months ago. The note of a vital need is sounded, even if not satisfying the call. Says the editorial:

> In a laudable effort to achieve a sort of scientific autonomy for economics, the recently formed Committee on Economic Accord has in one or two of its statements gone perhaps a little too far. Their science, like that of physics, they have agreed, deals "entirely with statements of facts and relationships, and sponsors no religious, ethical, social, national or partisan policy."
>
> Further, the economist "clearly has the same right as any other individual to endorse ethical concepts or to ally himself with any religious, ethical, social, political or national groups or movements, but in so doing he is going outside his role as an economist."
>
> This statement clearly seeks to limit the scope of economics rather narrowly. It says, in effect, that the economist may describe what the probable results would be of a minimum wage law, but cannot, as an economist, say whether he is for or against such a law. This involves a subtle distinction between the economist and the individual, and reminds one uncomfortably of Pooh-Bah's difficulties regarding the question of an appropriation for Ko-Ko's marriage:
>
> "Of course, as First Lord of the Treasury, I could propose a special vote that would cover all expenses, if it were not that, as leader of the Opposition, it would be my duty to resist it tooth and nail. Or, as Paymaster General, I could so cook the accounts that, as Lord High Auditor, I should never discover the fraud. But then, as Archbishop of Titipu, it would be my duty to denounce my own custody as First Commissioner of Police."

THE UNDERLYING NEED

Such a graphic illustration is a tell-tale picture and emphasizes (1) the need for and value of basic truth and simple ethics; (2) the essential unity that may be realized only in fundamental truths applied in practice; and (3) that what takes place in the outer world is but a reflection of what goes on in the inner intellectual and spiritual or real world, and has to be dealt with there first and foremost; that all outer distinctions are superficial, being simply the cloaks, true or false, of the ideas, characters and parts played in reality behind the scene of outward life *within* the individual, singly or collectively.

The same editorial continues:

> The truth is that economics, like other special studies, has not suffered merely from people who have voiced their personal prejudices in its name. It has suffered also from those who have furthered that growing compartmentalization of thought which has led, in dealing with social problems, to attempts to mark off too sharply the respective "fields" of economics, political science and ethics. . . .

It is just this separative instead of unifying tendency that leads to all blindness and delusion. The need is not only for synthesizing, but for synthesis itself—a true, basic and absolutely fundamental philosophy of life that is at the same time scientific, religious and ethic. That is Theosophy.

A Practical Requisite

The editorial concludes by saying:

> Nearly every social and political problem, in brief, has many aspects, and may call in its solution for a chain of inquiry and deduction that is now chiefly "economic," now "political," and now "ethical." It is usually inconvenient to have such a problem discussed by three separate men, with no one around qualified to reconcile their conclusions. It is better if we have some individuals who are capable in their own persons of dealing with the problem as a whole.

An Observation, and an Inquiry?

Following the item on "Economics and Ethics," appeared a letter to the Editor of the *Times,* which was printed under the caption: "Dangers of Specialization. If Carried Too Far, It is Considered, It Results in Lack of Vision":

> I read with interest your editorial "Ethics and Economics." It brings out one of the most significant problems which confronts us today—that of specialization and integration. There has been a tendency for at least the last two centuries to narrow and limit ourselves, to specialize in a smaller and smaller field than ever before, and our consciousness has followed where we have led it. Is it any wonder that we are all confused when it comes to solving the problem of want in the midst of plenty? Is it any wonder that the economists have suggested, in perfect good faith, that we destroy our surpluses while thousands are starving?
>
> Such a situation clearly makes manifest the dangers of becoming so immersed in one field that we forget what the purpose of all economics, of all politics, really is. Our econ-

> omists especially have tried to segregate economics from all else—as if true economics could ever be dissociated from ethics! . . .
>
> It is our present-day tendency to classify, define and subjugate, until we have barely a shell remaining of that with which we started, and we are left without courage, vision or idealism. . . .
>
> Where now are those influences which will expand and deepen our consciousness? . . . There can be no doubt that what we need . . . is an integration, or the attitude of looking at life as a whole—an expanding of the consciousness to include rather than to exclude and define.

WHERE AND HOW?

Like many a good observation, this one points out clearly the error of wrong ways, but likewise fails to indicate any real or adequate solution. It is not by indiscriminately including good, bad or indifferent, right or wrong, that will aid mankind wandering like a rudderless ship at sea, even if that be not intended. It is a *true* fundamental and synthetic philosophy of life, one that is basic and a synthesis itself as Theosophy is, that makes possible in reality "the attitude of looking at *life* as a whole." "Where now are those influences which will expand and deepen our consciousness?" They are as they always have been, in Theosophy that is the wisdom of all ages, and are now to be found in the Theosophical Movement.

ANCIENTS MISUNDERSTOOD

A truer outlook on ancient civilization is shown in a short and simple editorial under "Topics of the Times" in the *Times* a few days earlier, entitled: "Cheops Was Misunderstood." It says:

> The textbooks on ancient history are always saying that the magnificent ruins of Thebes or Ninevah or the Mayan cities testify to a highly prosperous civilization. But perhaps it was the other way about. Perhaps the finest monuments to the ancient world were erected in a period of profound economic depression with the aid of public funds.
>
> We may have been dreadfully unjust to the Pharaohs who built the Pyramids. They were not despots out to perpetuate their personal glory, but wise and humane rulers providing work for hundreds of thousands of peasants during a prolonged period of crop failures.

However may be the speculation regarding prosperity or depression, this is certainly a fine vindication of the calumniated but glorious reputations of those "wise and humane rulers."